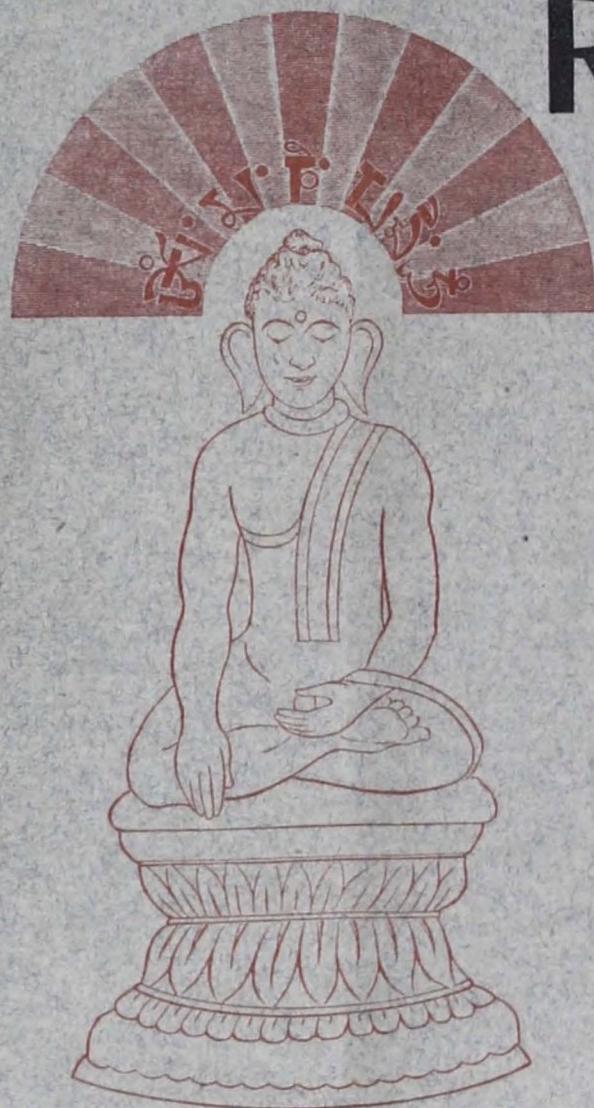


THE BUDDHIST RAY



HAIL [◎] TO [◎] THEE, [◎] PEARL, [◎] HIDDEN [◎] IN [◎] THE [◎] LOTUS!



GENERAL INFORMATION.

“Reverence to the Holy, Immaculate, and Omniscient Buddha.”

§ The TEACHER of the doctrine of enlightenment, the BUDDHA GAUTAMA, was born at Kapilavastu, India, about 600 years before the christian era. Seeing the ills to which all men are subject, and desiring to find their cause and remedy, He gave up His right to the throne of the sakyas, in the 29th year of His age, and became an ascetic; investigated for many years the philosophic and religious systems of India, and practiced the rites and austeries in vogue. But realizing the worthlessness of both ascetic and indulgent religion, He betook Himself to meditation, and obtained thus, after a long and intense effort, while seated under a bo-tree, enlightenment and spiritual peace, that is, NIRVANA. After this He went about for 40 years, teaching His Gospel of Enlightenment and Justice, making many disciples, and in the 80th year of His age, thus, 40 years *after* His NIRVANA, died at Kusi-nagara, India.

§ Under the bo-tree the LORD BUDDHA discovered: 1. the miseries of existence; 2. the cause productive to these; 3. the possibility of the destruction of this cause; and, 4. the way to destroy it.

§ He saw and taught that every being, high or low, human or animal, while transmigrating in any of the material, semi-material, or non-material worlds, is subject to alternate misery and illusive (impermanent) happiness, and that lasting bliss is to be found only in NIRVANA. He saw that the cause of transmigration, with its miseries, lies in the Will-to-live-for-to-enjoy (*Trishna*): and that, when, through enlightenment, this Will ceases, NIRVANA is attained, and death puts an end to further existence by putting an end to the mask (“persona”) of man.

§ “To be at sea,” in the buddhist sense, means to be transmigrating: it means the same as “to be in hell”: especially in the lowest of all hells: *this* world. “To be on land,” means to be on the road to NIRVANA.

§ The BUDDHA’s teaching is a philosophy, an “approach to enlightenment;” not a religion: an *Enlightened human mind* is greater than angel and god; *Intuitive reason*, above priest and revelation; *Self-control*, better than fasting, self mortification, and prayer; *Charity*, more than sacrifice and temple; *Contentment* in (voluntary) rags, sublimer than heaven; and NIRVANA above worlds and solar-systems.

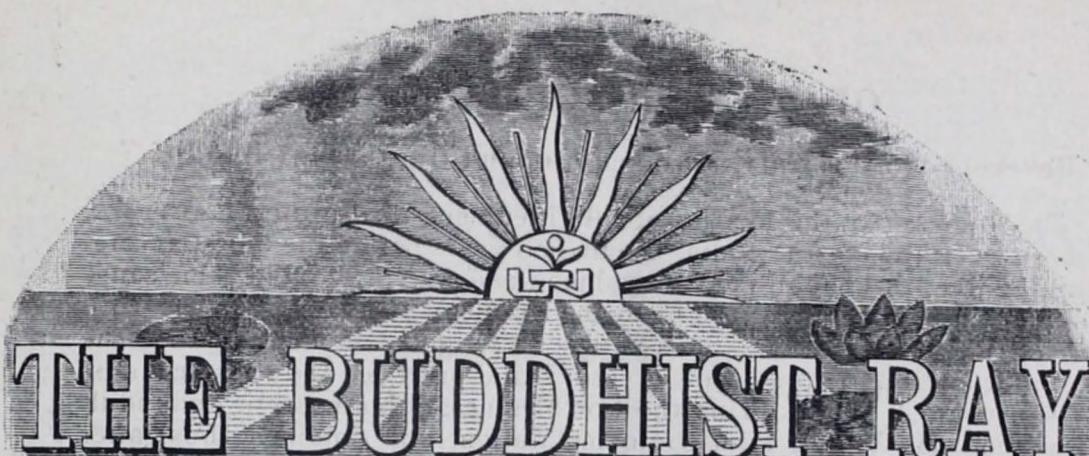
§ The chief doctrine of the BLESSED BUDDHA may be summed up in one word: *Justice*. The secret of the existence of any being or thing, anywhere, or in any state, good or bad, high or low, lies *within* itself. This is the doctrine of Cause and Effect or Action and Re-action (sanskrit, *karma*); which may be summarized in the words of Cicero: “What you sow, that you must reap.” The Doctrine of Enlightenment discredits the creators and saviors, angels and devils of *all* religions, as the causes of the beings and things, or states and conditions, in the Universe, and finds them *within* these; nay, it finds the cause of the Universe *within* itself.

§ The most advanced theories of modern science are in harmony with the fundamental teaching of the LORD BUDDHA: evolution, not creation, is the teaching.

§ *Mental culture, not mental death*, is the buddhist watchword: obedience, then, to supernal or infernal deities, or their earthly representatives, forms no part of the buddhist scheme of salvation. The buddhist asks no favors, and expects, according to the law of the Universe, to reap only what he has sown.

§ Self-improvement, the philosophy of life, the nature of man, cause and effect, and altruism, are subjects of primary importance to the buddhist: priestly juggleries (prayers, genuflections, revelations), mesmeric and magic or illusory phenomena, ghosts, angels and gods, are of secondary importance.

§ The secret or esoteric doctrine of the BUDDHA has not been published: it is a matter of the Higher Mind of man, and can be found only there, by the disciple himself. The MASTER diverted the attention of His disciples



THE BUDDHIST RAY

BUDDHA **DHARMA** **SANGHA**

VOL. VII.

SANTA CRUZ, CAL., U. S. A., MAY, 1894.

No. 5.

Our Advice.



YOUNG man who intends to devote himself to letters, asks us to give him some advice that would be useful to him.

In a late work Prof. Huxley says that when

he began to study science, he found himself impeded on every side by a high fence bearing the interdiction : "No thoroughfare; by order of Moses;" and that he had unceremoniously to kick it down to get a view of the great world beyond it.

The experience of Prof. Huxley is but a repetition of that of our LORD, and of the early buddhists of India, centuries ago : an encounter of impediments erected by impostors.

Our LORD used to smile when the religionists of his day cited Brahma : "Have you, or any of your forebears, say, up to the seventh generation, ever seen Brahma?" Of course, not any more than the neo-theosophist has seen Mme Blavatsky's "Masters," had they seen Brahma. Yet the interdiction read : "No thoroughfare; by order of Brahma."

Now, every dogma, like every dog, has its day. Many a brahman, both hindu and american, has begun to ponder whether, after all, the suggestion of the indian PRINCE OF PEACE was not a timely one : whether authority, especially in theoretic, invisible, and unknown matters is anything but impudent presumption on the part of rogues and despots.

But as the religious "No-thoroughfare" is not any more impedimental than the scientific "No-thoroughfare," it is evident that the latter should be dealt with as unceremoniously as the former.

Our advice, then, to our young friend is this : first, Examine the premise of every proposition advanced for your acceptance ; second, Let no dogma, be it religious or scientific, compel you. If not always in word, then in thought, be absolutely free to confess : "I see ;" or, "I do not see." For, while this is the attitude of your mind, it is not likely that you will become the victim of fanatics or impostors; nor is it likely that you will have to endure the shame and pain endured by many a good and worthy, though credulous man, upon his awakening to a realization of the mental degradation in which, contrary to heart-felt belief, he has been living : a victim of ignorance, misplaced confidence, and abominable cunning and depravity.

To Whom it may Concern.

In the February *Path*, Mr W. Q. Judge states that THE BUDDHIST RAY has published "diatribes" against Col. Olcott. As the editor of this magazine, in December last, and in my presence, stated that he would *not* publish anything reflecting upon Col. Olcott, and as he expressed respect for him, and deprecated adverse criticism of him, it is plain that Mr Judge belies him.

WM EMMETTE COLEMAN.
San Francisco, Cal., April 27, 1894.

From the Buddhist Scriptures.

—Let the disciple remember the advice given by our LORD: "He who would attain NIRVANA must not trust to others, but exercise heroically and perseveringly his own judgment. The wagoner who leaves the right path and enters into the untrodden wilderness, will bring about the destruction of his wagons, and endure much sorrow; so also will he who leaves the appointed path [of self-reliance] and enters upon a course of evil, come to destruction and sorrow" (*Wisudhi-marga-sanne*).

—There are four privileges that exclusively belong to the BUDDHA: 1. No one can take from Him the food that has been set before Him, or prepared for Him, nor any of His personal possessions; 2. No one can prevent the shining of the rays that radiate from His body; 3. No one can prevent the exercise of the power He possesses of knowing any matter with which He wishes to be acquainted; and, 4. No one can take His life.

—BUDDHA said: "If any one declares that all sensation, whether it be pleasure, pain, or indifference, is caused by the merit or demerit of former births be he monk, or brahman, his declaration is false."—*Sivaka-sutra*.

—BUDDHA declared that the monk who resides in a forest has His respect. It was at the root of a tree that the BUDDHA was born, reached NIRVANA, preached His first sermon, and died.

Remaining upon the ground the monk's spirit is refreshed and he can readily become entranced.

—There was a buddhist layman in Ceylon, whose mother was sick. As the flesh of a hare was prescribed for her [by some allopathic quack] the son went to a field and caught one in a trap; but when the animal cried out he thought within himself: "Why should one life be saved by the destruction of another?" and set it free. When he went home, and told the family what he had done, his brother derided him; but he went to his mother and said: "I have never knowingly taken the life of any creature whatever, from my childhood until now; by the power of this *sacha kiriya* [spell] may you be healed." In an instant her sickness was removed.

—There was a monk, Maha Mitta, whose mother was afflicted with a boil. Of this she sent her daughter to inform her son, that he might recommend some remedy. The monk answered: "I do not understand the virtue of roots, but I possess a power that is greater: I have never, since I entered the Brotherhood, broken the precepts; by this *sacha kiriya* may my mother be healed." At that moment the boil dried up and fell off.

—The monk Sajiva resided near a village of herdsman, who one day found him in abstract meditation at the foot of a tree. Supposing him dead, they prepared a funeral pile, wrapped the body in his robe, covered it over with dry grass, and then set it on fire in two places. But though the pile and grass were consumed, no harm happened to the monk; not even a thread of his robe was singed.

[In a trance, the late medium D. D. Home laid his head on a heap of live coals; and not a hair was singed.—ED.]

—There was a buddhist woman named Uttara, daughter of Purnaka, upon whose head the courtesan Sirima out of hatred, poured a vessel of boiling oil. But Uttara looked at her in the same moment with affection, and the oil fell harmless to the ground like water poured upon the lotus.

Ingersoll on Vivisection.

PHILIP G. PEABODY, Esq., Boston.

My dear friend,—

Vivisection is the Inquisition—the Hell—of science. All the cruelty which the human—or rather the inhuman—heart is capable of inflicting, is in this one word. Below this there is no depth. This word lies like a coiled serpent at the bottom of the abyss.

We can excuse, in part, the crimes of passion. We take into consideration the fact that man is liable to be caught by the whirlwind, and that from a brain on fire the soul rushes to a crime. But what excuse can ingenuity form for a man who deliberately—with an unaccelerated pulse—with the calmness of John Calvin at the murder of Servetus—seeks, with curious and cunning knives, in the living, quivering flesh of a dog, for all the throbbing nerves of pain?

The wretches who commit these infamous crimes pretend that they are working for the good of man; that they are actuated by philanthropy; and that their pity for the sufferings of the human race drives out all pity for the animals they slowly torture to death. But those who are incapable of pitying animals are, as a matter of fact, incapable of pitying men. A physician who would cut a living rabbit in pieces—laying bare the nerves, denuding them with knives, pulling them out with forceps—would not hesitate to try experiments with men and women for the gratification of his curiosity.

To settle some theory, he would trifl with the life of any patient in his power. By the same reasoning he will justify the vivisection of animals and patients. He will say that it is better that a few animals should suffer than that one human being should die; and that it is far better that one patient should die, if through the sacrifice of that one, several may be saved.

Brain without heart is far more dangerous than heart without brain.

Have these scientific assassins discovered anything of value? They

may have settled some disputes as to the action of some organ, but have they added to the useful knowledge of the race?

It is not necessary for a man to be a specialist in order to have and express his opinion as to the right or wrong of vivisection. It is not necessary to be a scientist or a naturalist to detest cruelty and to love mercy. Above all the discoveries of the thinkers, above all the inventions of the ingenious, above all the victories won on fields of intellectual conflict, rise human sympathy and a sense of justice.

I know that good for the human race can never be accomplished by torture. I also know that all that has been ascertained by vivisection could have been done by the dissection of the dead. I know that all the torture has been [and is] useless. All the agony inflicted has simply hardened the hearts of the criminals, without enlightening their minds.

It may be that the human race might be physically improved if all the sickly and deformed babes were killed, and if all the paupers, liars, drunkards, thieves, villains, and vivisectionists were murdered. All this might, in a few ages, result in the production of a generation of physically perfect men and women; but what would such beings be worth (men and women healthy and heartless, muscular and cruel) that is to say, intelligent wild beasts?

Never can I be the friend of one who vivisects his fellow-creatures. I do not wish to touch his hand.

When the Angel of Pity is driven from the heart; when the fountain of tears is dry, the soul becomes a serpent crawling in the dust of a desert....

—R. G. INGERSOLL.

THE characteristic of the BUDDHA'S religion is a sublime and severe morality wedded to a tender pity and world-wide charity. Its unpopularity, from age to age, is undoubtedly due to its powerful advocacy of those moral precepts which alone bind human society together, and its inspired recognition in the spiritual as in the physical world of the memorable order of cause and effect. It lives so far by its absolute truth.—REV. R. H. HAWEIS, M. A.



The Buddhist Ray

A MONTHLY MAGAZINE

DEVOTED TO THE LORD BUDDHA'S DOCTRINE OF ENLIGHTENMENT.

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"Man, as to ALL his Degrees (or Principles) existed similarly BEFORE his nativity as (he exists) afterward."—SWEDENBORG.



NOTES.

WE should be pleased to have some reader refute Mr W. E. Coleman's contribution in this issue, entitled, "Teachings of Two Mahatmas."

—Col. H. S. Olcott, the president-founder of the Theosophical Society, has formally asked Mr

W. Q. Judge, the vice-president, to resign or to stand trial for forging "occult" or "mahatmic" letters. To revenge himself Mephistopheles made his hypnotic subjects at the Theosophical Convention lately held in San Francisco cut off the annual american contribution to the president-founder's headquarters in India. O Master Christopholo! O Luna Melaneonica!

—Mr W. E. Coleman writes in the London *Light*: "Olcott and Annie Besant have their failings; but in comparison with the schemer [Judge]..they are as angels of light." Exactly what we have thought for years.

—A writer in the *Agnostic Journal* says: "Why not adopt the teachings of primitive buddhism? Herein lies a simple code of ethics. Teach men self-

subjugation, teach them to pursue an unhesitating line of justice, and, above all, counsel them, as GAUTAMA THE WISE did, to leave the question of their ultimate destiny with the power that wisely, I believe, eludes our finite grasp."

—"Buddhism and mohammedanism," says the *New Church Life*, "are being promulgated in this land by active missionaries."

—The *Buddhist* relates that great interest is taken in the Japanese buddhist monk Hosiongoki, who is now at work in Paris.

—The *Calcutta Light of the East*, for March, republishes our little history of the Theosophical Society which appeared in the January number. 'Zero' scores the T. S. for teaching "hidden esoteric knowledge," "like the buddhists." We have read all the publications of that society, including those of the Miracle Section, but have not found any 'hidden knowledge' in them; rather, extracts from gentile and mediæval books, plagiarisms, forgeries, hypnotic delusions, spiritualistic phenomena, and Irish cock-and-bull stories.

—A correspondent asks us to give one word in the New Testament that points straight to monkish penmen. Nothing easier: "In my Father's house are many *Monai*." Monasteries; not as anti-monastic protestants love to render it, 'Mansions,' 'Dwellings' etc. The question: "Will you name one word which is alleged to be ancient in our vocabulary, but which can be proved to be in reality modern?" is answered by Prof. Edwin Johnson thus: "*Episcopus*: Bishop."

—A writer in the *Contemporary Review* gives an illustration of the religious enthusiasm of the Russians, and their desire to extend the knowledge of Christian "truth." Now and then the authorities make an excursion into Siberia and bring back a lot of buddhists, whom they baptize in spite of loud dissent. After they are baptized they say to them: "Now, you dogs, you are Christians, and you can go and pray to your nasty gods, as much as you like, and thank them that you are Christians."

Teachings of Two Mabatmas.

"A book is good or bad, sound or unsound, instructive or silly, as a book, and all the gods of Olympus, and recluses of all the Holy Mountains or Deserts, cannot make falsehood truth, or imbecile nonsense divine revelation."—H. S. OLcott.

Blavatsky No. I.

I.
"I am an atheist."—*La Nouv. Rev.*
Oct. 1892, p. 780.

II.
"Is it [theosophy] a religion? It is not."—Key, p. 1.

III.
"Theosophy is not buddhism."—
Key, p. 15.

IV.
"Nature is triune.... man is also tri-
une... The trinity of nature is the lock of
magic, the trinity of man the key that
fits it."—Isis, ii, 587, 588, 635.

V.
"In Isis Unveiled... had I adopted
the Septenary division... no one would
have understood it."—*Theosophist*, Apr.
1887, 450.

"The Seven Principles... had not been
explained when 'Isis' was written.—S.
D., i, 197.

VI.

"Man will remain forever the trinity
throughout all the spheres."—Isis, i,
328, 329.

VII.

"Re-incarnation... is absurd and un-
philosophical, doing violence to the law
of evolution. It is as unphilosophical
as to fancy that the... child after birth
could re-enter its mother's womb."—
Spiritualist, March 10, 1876; *Spiritual
Scientist*, Apr. 6, 1876.

"Re-incarnation... is not a rule in nat-
ure. It is an exception, in cases of
abortion, of infants.... and of congen-
ital and incurable idiocy."—Isis, i,
351.

VIII.

"The Elementary, dying in the astral

Blavatsky No. II.

I.
"The existence of God... may be de-
monstrated like a problem of Euclid...
Man-spirit proves God-spirit."—Isis, i,
vi.

II.
"Theosophy... is the wisdom-religion
... and will survive every other reli-
gion."—Key, pp. 13, 7, 8.

III.
"The northern buddhist church...
teaches all that is now called theosop-
hical doctrines... The ethics of theosophy
are identical with those taught by the
BUDDHA."—Key, p. 14.

IV.
"The Seven in nature... The Seven-
fold nature of man."—S. D. ii, 627; i,
xxxv.

"Everything in the universe is Sep-
tenary."—S. D. i, 158.

V.

"In 'Isis Unveiled' are many passa-
ges in which the Septenary constitu-
tion of both man and chain is openly
mentioned."—S. D. i, 231.

VI.

"The triple nature of man... material
body, astral body, and pure soul...
After the death of the material body
we lead a dual existence."—*Theosophist*
March 1885, Supplement p. 8.

VII.

"The occult doctrine teaches that...
there are rebirths, or periodical re-in-
carnations for the immortal Ego... after
1,500, 2,000, and even 3,000 years of
devachanic life."—*Path* Nov. 1886, p.
234-5.

VIII.

"Re-incarnation, this truth of truths."
—Key, 142.

VIII.

"The Elementals (formerly called

light, goes to make the human being, the foetus"—*Spir. Sci.*, Apr. 6, 1886, p. 57.

"The Elementary, or *Future men*.. are reborn on this planet, and thus begins the immortal man."—*S. S.*, July 22, 1875.

[By Elementaries are meant the non-human spirits of the four elements; afterwards and now called Elementals.]

"Every 'spirit' so-called is either a disembodied or a future man.. the inferior, semi-intelligent and non-intelligent Elementals are all *future men*."—*S. D. i*, 277.

"Man lives on many earths before he reaches this.. the glorious function of which is to confer self-consciousness. At this point only is he man."—*Isis*, i, 368.

X.

"The Monadic Essence in the mineral, vegetable, and animal...differs in the scale of progression... It begins to differentiate imperceptibly towards individual consciousness in the vegetable kingdom...the state of the monadic consciousness through all the kingdoms up to man.. The Monad is first in the mineral. After a sevenfold gyration in the stone it creeps out, say, as a lichen. Passing thence, through all the forms of vegetable matter, into—animal matter, it has now reached the point in which it has become the germ -- of the animal, that will become the physical man."—*S. D. i*, 178-9, 246-7.

XI.

"The Higher Self being formed of the union of Buddhi (the 6th) and the spiritual efflorescence of Manas, the 5th principle."—*S. D. ii*, 230-1.
(6th and Higher 5th.)

"The Higher Self or Ego (the 5th) gravitates towards -- the Monad (6th and 7th)."—*S. D. ii*, 110.
(5th only.)

XII.

"Manas —5th— unqualified (independent of Buddhi or the 6th Principle) is the Higher Ego."—Glossary, 202.

"The Higher Ego is Manas, the 5th

Elementaries) never become men. Elementals.. never evolve into human beings."—*Isis*, i, xxix, 311.

IX.

*but this is a kind of a school of T
and we are about to visit all the
countries of India at first and then
we will go to Egypt and you
will have to wait until we get back to
Europe & do you know?*

X.

"This earth, the fourth in a series of seven ; in the three preceding ones each soul is incarnated many times as man, self-conscious man, before he reaches our earth."—*S. D. i*, 158 *et seq.*

X.

"A Monad cannot either progress or develop."—*S. D. i*, 174.

X.

*but I have seen it
now thoroughly out of sight
now—*

X.

*now I have to tell you a few I
got at the library—*

XI.

"The Higher Self, the Divine Monad Atma-Buddhi (6th and 7th)."—*Vahan*, March 1, 1892, 1.

6th and 7th.

"Do not confuse the Ego with the Higher Self, which is Buddhi (6th)."—*Lucifer*, August 1890, 505.

6th.

"The Higher Self is Atma" (7th).—*Key*, 175.

7th.

XII.

"The Higher Ego is the Higher Manas (upper 5th) illuminated by Buddhi (6th)"—*Trans. Blav. Lodge*, P't. I. p. 52.

"The three higher principles (5, 6, 7)

Principle—*independently of Buddhi.*"—Key, 176.

grouped into one... the Higher Ego."—Glossary, 172.

[Is it the 5th, Higher 5th, 5th and 6th, 6th alone, 6th and 7th, 5th 6th and 7th, or 7th alone?]

XIII.

The babe is a duality at birth, and till the sixth or seventh year, when the Divine Spirit is united to it, completing the trinity; the latter, the Spirit, overshadowing the man through life.—*Spiritualist*, Feb. 8, 1878.

XIII.

"When the foetus is prepared to receive it, comes in the influx of the Divine Breath," completing the trinity. *Spir. Scientist*, April 6, 1876, 57.

"The foetus moves, and the Divine Essence settles in the infant frame, which it will inhabit until... physical death."—S. D. ii, 188.

XIV.

"I was born in 1834."—*New York Graphic*, Nov. 13, 1874.

"I was not born in 1834."—*Banner of Light*, February 17, 1877.

"I was born in Ekaterinoslav."—*ibid.*

"Ekaterinoslav cannot claim the illustrious honor of my birth-place."—*ibid.*

"My father, colonel Hahn-Hahn, was governor of Ekaterinoslav."—*ibid.*

(She was born at Ekaterinoslav. See Sinnett's "Incidents of the Life of Blavatsky", p. 13.)

"When my father died, I went to Tiflis, where my grandfather was."—*ibid.*

"My father's name was not Hahn-Hahn. He was not governor of Ekaterinoslav."—*Banner of Light*.

"They married me to M. Blavatsky when he was seventy-three."—*ibid.*

"My grandfather (the same one) died some 12 years before my father."—*ibid.*

XV.

"I am a spiritualist of many years' standing."—*Graphic*, Oct. 30, 1874.

"Mons. Blavatsky was not seventy-three when he married me."—*ibid.*

"For over 15 years have I fought my battle for the blessed truth. For the sake of Spiritualism I have left my home, and become a wanderer on the face of the earth. I will defend it—Spiritualism—as long as I have a breath of life in me."—*Spiritual Scientist*, Dec. 3, 1874.

XV.

"I never was a spiritualist."—*Light*, Oct. 11, 1884.

"To my best Medium."—Inscription of the spirit "John King" on a painting of himself, produced, as alleged, through Mme Blavatsky's mediumship.—S. S., April 29, 1875.

"I never made the slightest claim to be a wonderful medium. I neither practiced mediumship, nor pretended to it."—*Spiritual Scientist*, March 23, 1876.

"In 1858, D. D. Home converted me to Spiritualism."—*Graphic*, Nov. 13, 1874.

"I had never known, nor even seen a medium, nor even found myself in a seance-room before March 1873, when I was passing through Paris."—*Light*, Oct. 11, 1884.

In Cairo, in 1872, Mme Blavatsky "surrounded" herself with mediums in a Spiritualistic Society founded by herself.—Sinnett's Incidents, p. 159.

"During the past 20 years—1857-77—we have received through various

mediums, messages purporting to be from Shakespere, etc."—*Isis*, i, 320.

"Until some 30 years or so back -- we were as ardent a Spiritualist as any; 1 year in America [1853?] killed the vain hope.....forever."—*Theosophist*, July 1883, p. 258.

"For many years [prior to 1877] we have watched the development of Spiritualism: familiar with its literature both in Europe and America, we have closely and eagerly witnessed its controversies and compared its contradictory hypotheses... The opinions in this work are based upon many years' study of modern Spiritualism."—*Isis*, i, 40, 42.

"Spiritualism... the glorious Truth... Spiritualism, the New World's conqueror... Spiritualism, this purest of the children of Ancient Magic... with its brilliant light pours forth upon awakening humanity its dazzling rays

It will unite forever in one Immortal Brotherhood all races."—*Spiritual Scientist*, July 22, 1875.

"In any case, Human Spirits can never materialize themselves."—*Isis*, i, 67.

"It was in August 1873, that I learned, *for the first time in my life*, what was the philosophy of the spiritualists."—*Light*, Oct. 11, 1884.

(The italics are hers.)

"Spiritualism is the degradation of the Human and the Divine Souls. Believers in it are simply dishonoring the dead and performing constant sacrilege. It was well called Necromancy."—*Glossary*, 307.

"All who have ever witnessed our modern materializations of genuine Spirit forms have become the initiated neophytes of the Ancient Mystery; for each and all have solved the problems of Death; have 'lifted the Veil of Isis.'"—*Spiritual Scientist*, July 22, 1875.

XVI.

"The Brotherhood of Luxor's ramifications extend widely throughout the great republic of the West. It has been long and hard at work."—*Isis*, ii, 308.

XVI.

"The Brotherhood of Luxor, whose Certificate of Membership is held by Col. Olcott alone among modern men of white blood."—*Lucifer*, Oct. 1888, p. 90.

(Is it widespread "throughout the great republic of the West," with Olcott alone as a member?)

—WM EMMETTE COLEMAN.

Memorabilia.

There is no religion higher than fact.—*The Maharajah of Santa Cruz, Cal.*

Men believe as they do because they are what they are, far more than because they have any conclusive evidence.—*Samuel Edger*.

Take away Reason, and all religions are alike true: as the Sight being removed, all things are of one color.—*Henry Moore*.

A man has as much right to use his own understanding in judging of truth as he has to use his own eyes to see his way.—*Whichcote*.

It requires strength and courage to swim against the stream; while any dead fish can flow with it.—*Alexander*.

No good can come of falsehood, and we feel warranted in refusing even to experiment in that direction.—*Huxley*.

from the materialisms and idolatries of religion to the truths of the own Inner Self in which alone the solution of the mysteries of life and salvation are to be found.

§ The Three (Exoteric) "Guides" of the buddhist are:

- I follow the BUDDHA as my guide.
- I follow the Doctrine of Enlightenment as my guide.
- I follow the Brotherhood of the Select as my guide.

(The first as the Teacher; the second as the Written Truth; and the third as the Virtuous Example.)

§ The Five Vows of the buddhist are:

- I vow not to take the life of any man or animal.
- I vow not to steal.
- I vow not to commit unlawful sexual intercourse.
- I vow not to lie.
- I vow not to use intoxicants and narcotics.

These are taken by all; a few additional are taken by householders on special occasions; and many others, more stringent, by monks, for the regulation of their life.

§ The earliest buddhist writings are the following: 1. *Vinaya Pitaka*: rules for monks. *Sutta Pitaka*: instructive discourses for householders. And *Abhidhamma Pitaka*: metaphysics. These three scriptures have been summarized thus:

1. "To cease from all sin (selfishness),
2. "To get virtue, and
3. "To cleanse one's own heart;—
 ‘This is the doctrine of all the BUDDHAS.’"

The later writings are very numerous, and treat of other beings, conditions, and worlds; of mental magic; of saints and their wonderful works, etc., etc.

§ A buddhist *Upasaka* is one who believes in the BUDDHA's teaching, but who, because of natural ties, cannot in all things follow Him; a *Bhikshu* is an ascetic mendicant buddhist monk; an *Arhan* is a monk of great enlightenment and psychic power; a *Bodhisatva* is an aspirant for Buddhahood; a *Pacceka-Buddha* is an Arhan that has enlightened and saved himself, but is not able directly to contribute to the enlightenment and salvation of others; and a BUDDHA is a fully self-enlightened and self-saved Bodhisatva, developed at long intervals of time (when the path to NIRVANA has been forgotten), a rare flower on the human tree, a Teacher and Guide of mankind.

§ There are many schools of buddhists: mystic, symbolic, metaphysic, "atheistic," and ritualistic: exoteric and esoteric; but each of these breathes more or less of the spirit of the system out of which they alike have grown: that of the LORD BUDDHA.

§ The BLESSED ONE has many disciples in Asia: still, it is incorrect to speak of any one country there as "buddhistic": since idolaters, materialists, and religionists are generally in the majority; the true sons of SAKYA, in the minority.

§ Certain teachings and practices of some modern buddhist schools are not sanctioned by the well-known principles of the MASTER, nor by Reason: they are accretions from the eastern or western religions.

§ The buddhist does not worship the LORD BUDDHA, in the sense the various religionists worship their respective gods: in Him they only revere the greatest of teachers.

§ The buddhist forbears to slaughter animals, be it for food, sport, or scientific purposes: he discredits the theory that they have been created for the use of man, and that he has any right over them.

§ From the day of the LORD BUDDHA to this, the attitude of His sons, even when in power, toward the various "believers" and "unbelievers" about them, has been tolerant: they have never been "everything to everybody" (cringing and jesuitic), nor despotic; and, as they have always cherished good-will to unbelievers, and discouraged and withheld cruelty, persecution, and war, they have been the Great Peace Society of the World.